LONDON, *Bloomsbury*.—An interesting meeting took place at the St. Giles Mission Hall, Five Dials, in connection with Bloomsbury chapel, on Tuesday evening, July 14, for the purpose of presenting the Rev. G. W. M'Cree with a testimonial. Mr. M'Cree has for the last fourteen years been most unremitting in his zealous exertions, and is beloved by all by whom he is known. The Rev. W. Brock officiated as chairman, upon whom devolved the duty of presentation. The testimonial consisted of a most elaborate and beautifully-finished bookcase, a suite of drawing-room chairs, an elegantly bound book containing a testimonial, and a purse of money. Mr. Brock spoke of the benefits his friend had conferred upon the neighbourhood during his long connection with it, enumerating many little anecdotes of self-endurance. Mr. M'Cree, in returning thanks, expressed his sincere gratitude for this marked feeling of approval.

BAPTISM OF AN INDEPENDENT MINISTER.—On July 3, the Rev. John Douglas, late of the Independent College, Manchester, was baptized on a profession of faith in Christ by the Rev. R. H. Carson, at Tubbermore, North Ireland. Educated a Presbyterian, Mr. Douglas was led, through reading the writings of the late Dr. Carson on the subject of Church Government, to abandon that body and unite himself with the Independents, and coming afterwards to study the same author on baptism, he ultimately decided on joining the baptist body. He is, we understand, a young man of very considerable promise.

TALYSARN, *North Wales*.—A very elegant place of worship has been erected in the above place by the baptist church at Llanllyfri, under the pastorate of the venerable R. Jones, who is a native of the parish, and has been their pastor for nearly thirty years. On July 14 and 15, services were held for the opening of the new chapel. The meetings were well attended, and there were evident tokens of God's presence.

BIRMINGHAM, *Cannon Street*.—The Rev. Isaac Lord having resigned the pastorate, a meeting was held on Tuesday evening, July 21, when Mr. and Mrs. Lord were presented with a splendid silver tea service, and an affectionate address from the church and congregation. With deep feelings of esteem and affection Mr. L. acknowledged the testimonials.

LINCOLN.—The old chapel, erected by the General Baptists in 1701, having been pulled down, the foundation stone of a new place of worship was laid on Tuesday, Aug. 18, by Lord Teynham, after which three hundred friends took tea in the Corn Exchange, when encouraging addresses were delivered.

KINGSTON-ON-THAMES.—On Tuesday, July 21, the foundation stone of the new baptist chapel was laid by James Stiff, Esq., of Lambeth. Although the weather was unfavourable a large number were present at the ceremony. After tea, a public meeting was held, and J. Stiff, Esq., presided. The meeting, notwithstanding the rain, was a very crowded one. The collections amounted to £65.

HONORARY DEGREES.—The University of Chicago has conferred the honorary degree of D.D. on the Rev. J. Aldis, of Reading. At the same time, the Rev. C. H. Roe, formerly of Birmingham. Dr. Roe has just arrived in this country. The University of Rochester has conferred the degree of LL.D. on Mr. R. B. Underhill, of the Baptist Mission House.

PILLGWENLLY, *Newport, Monmouthshire*.—A new chapel is in the course of erection here for the English baptist church, the foundation-stone of which was laid, July 16, by the mayor of Newport, G. W. Jones, Esq. Tea was provided in the New Market Place, when 1000 sat down, after which several stirring addresses were delivered.

DAMERHAM, *Wilts*.—The foundation-stone of the new baptist chapel in this village was laid on Wednesday, July 29. The weather was most favourable, and a numerous assembly of persons gathered from Damerham and the neighbourhood. This erection is in the place of the one destroyed by fire, May 11.

ABERDARE, *North Wales*.—The new chapel was opened on the 13th, 14th, and 15th of July. The English and the Welsh services were very well attended. A chapel was much wanted at Abergele, but to get one worthy of the denomination was almost hopeless for so few. But the chapel is a credit to the brethren.

KEIGHLEY, *Yorkshire*.—On Monday, July 27, the foundation stone of a new baptist chapel to be erected near to Skipton Road, was laid by Mr. J. Hodson, of Sunderland House, Brearley. The attendance of spectators was large. The style of architecture is Byzantine, freely treated. Accommodation will be provided for 800 sittings.

HOUGHTON REGIS, *Beds*.—On Thursday, July 16th, the foundation-stone of a new baptist chapel was laid at Houghton Regis. The services were deeply interesting throughout the day. The building will be a noble monument to the power of voluntary effort.

REMOVALS.—Mr. James Owen, of Aberdare, to Soho Street, Liverpool.—Mr. W. Bontams of Hartlepool, to Middlesborough.—Mr. W. M'Phail, of Middlesborough, to Hartlepool.—Mr. J. H. Lummis, of Ford Forge, to Hamsterley, Durham.—Mr. O'Dell, of George Street, Hull, to Bath-

mines, Dublin.—Mr. Omant, of Stow-in-the-Wold, to Rickmansworth. — Mr. A. Spencer, of Long Preston, Yorkshire, to Cullingworth.—Mr. A. Searl, of Shaftesbury Hall, to Vernon chapel, London.—Mr. D. O. Edwards, of Llandovery, to Crickhowel.

Recognitions.—Mr. D. Jennings, at Lyme Regis, July 22.—Mr. E. Thomas, over the English church at Pillgwenlly, Newport, Monmouthshire, July 16.—Mr. C. Chambers, of the Metropolitan College, at Romsey, Hants, Aug. 4.

MISSIONARY.

Northern India.—Rev. T. Evans, of the Baptist Missionary Society, mentions the case of Subha Chund, a convert at Rona, a village to the west of Delhi, which affords a remarkable illustration of the power of the gospel. When he became a Christian, "all his friends forsook him, including even his wife, who left him for six months, taking with her all the cattle to her father's house in another village. They then cast him out of the village. He went and lived for seven months under a tree in one of the fields. Day by day he visited the village to preach Christ. He was insulted and abused in every possible manner; but returned a blessing for a curse, and love for enmity, and this *living* gospel soon told. A large number of people began to admire his conduct; a few visited him in his field *at night* to hear him read, sing, and pray; and now there are fifty families in the village who are his sincere friends, and who have even suffered themselves to be out-casted by the other inhabitants on account of their adherence to him." These, however, although friendly to him, must not be accounted candidates for Christianity. Subha Chund is respected by all who know him; even those who will not associate with him, confess to his virtues. One of them said, when asked if the gospel had not improved him, "Yes, it surely has; for before he was a rough rope of hemp, but now he is become a smooth silken cord." His wife is now a Christian.—An interesting case of conversion is also reported from Masulipatam. It was of two persons, man and wife, belonging to the shoemaker or chuckler caste. The man is a skin-merchant, far above the average of his class. Travelling about seems to have given him intelligence. He tried many idols, and systems, and gurus, and gave much money, but nowhere could he find peace. At last he heard the gospel of Jesus Christ in Rajahmandry and Bunder, and resolved to look for peace in it. He has since that time been faithful to the gospel, increasing in knowledge and grace; and having given so good a testimony, has now, with his wife, been admitted by baptism into the visible church. In the district of Bézunda there is movement. More than one hundred people, belonging to seven different villages, have been "added to the Lord," and the good work still advances.—A new chapel has been opened in connection with the Baptist mission at Benares.—A great desire has been lately felt by many persons in the Punjaub for the introduction of the Word of God into the neighbouring country of Cashmere, where no systematic effort has as yet been made to preach the gospel. A movement has been originated by some of the most influential laymen, and an appeal sent home to the Church Missionary Society, accompanied by subscriptions for this object to the amount of £1,200. Cashmere is very populous, and its inhabitants are intelligent. The country is healthy, and presents great advantages. It has long been the resort of English travellers during the summer months. As the country is governed by an independent prince, the missionaries must be men of experience, who are intent only on the one duty of making known the Word of God. It is possible, indeed, that they may have at first to retire, with other English visitors, from the valley during the winter months; but for six months at least, in the year, they can continue their labours in Cashmere itself; and there is always ample scope for their highest exertions in the adjoining plains during the cold season.—The Madura Mission of the American Board has sustained a loss in the death of the well-known Mr. Scudder. He was on his way to visit a village congregation, and while swimming a swollen river was overtaken by a rush of waters from the mountains, and carried away with overwhelming force. On the fifth day after, his body was discovered floating nearly forty miles below the place where he had attempted to cross.

RELIGIOUS.

Spain.—It is reported that nearly thirty natives of Spain have reached Gibraltar, exiled and in destitution on account of their religion. Matamoros, whose name has been honoured to stand foremost amongst them, was prostrated by serious illness immediately after his arrival there, consequent on the rigours of his prolonged captivity. It is proposed that the exiles should emigrate, and establish a protestant colony at Oran, in Africa, where there is a large Spanish population, and where, under the French government, liberty of conscience and of worship exists. Funds have been privately

provided to assist them in the initiatory steps; and it is thought that opportunities of gaining a livelihood by industry will be readily found.

ITALY.—Four years ago, there were men and women in Florentine prisons guilty of no other crime than that of having in their possession a copy of the Scriptures; and Bibles at that time were brought into Leghorn, the seaport town, in small parcels, and were taken to Florence in ones or twos, and given to the converts as their wants required. Now there are sixty colporteurs ranging, without let or hindrance—nay, fortified with licences—all over the land, supported principally by the London Bible Society, partly by the Scottish National Bible Society, and private friends. No pains are spared to send the Scriptures to every town and hamlet on the summits of the Appenine and Alpine ranges, along the extensive seaboard, and down all the smiling agricultural valleys. We are not aware of a highway or byeway of wide Italy which has not these three years past been visited once, twice, and in some cases thrice, by the godly merchantman of a correctly-translated Bible, without note or comment.

WESLEYANISM.—The returns to the Wesleyan Conference give the "number of church-members" in England, Wales, and Scotland, as 329,704, being an increase of 4,448 on last year. 21,646 are reported as on trial.

GENERAL.

AUSTRALIA. *Settlement of the State-aid Question.*—A despach was yesterday received by his Excellency the Governor, stating that her Majesty had been graciously pleased to give her assent to the Bill to Prohibit Future Grants of Money to Public Worship, passed last session by the Parliament of New South Wales. The State-aid question may therefore be considered to be finally settled in this colony. *Sydney Herald.*

DEFOE'S TOMB IN BUNHILL FIELDS.—The stones marking the head and foot of the celebrated Daniel Defoe's grave in Bunhill Fields, had become almost buried in the ground, and the inscription, except one letter, obliterated. They have recently been raised and repaired, with the addition of a suitable epitaph, at the expense of Dr. Rogers, of Dalston.

YORK MINSTER is now lighted with gas. With 740 gaslights burning in the nave, in addition to 400 in the chancel, the effect is most brilliant.

AN AGED LADY has bequeathed £10,000 to the Society for Prevention of Cruelty to Animals, to be expended solely on a reform of the slaughter-houses of London.

MONEY ORDERS.—On the 1st of June the system of money orders as between the colony and the mother country, was brought into operation. Small sums of money not exceeding ten pounds can now be sent from colonists to their friends in the old country, at a maximum charge of four shillings. As the system becomes known and appreciated, it is likely to be largely availed of. *Sydney Herald.*

REVIEW OF THE PAST MONTH.

Wednesday, August 28th.

AT HOME.—Her Majesty left England for Germany on Tuesday, August 11. Before departing the Queen directed a communication to be made to Charles Sturge, Esq., Mayor of Birmingham, expressive of her strong disapprobation of the conduct of the people at Aston Park, when a female tight rope dancer was killed. This was right; and we wish Her Majesty would discountenance the custom of wearing muslins distended by crinoline, which destroys far more victims.—The Princess of Wales, not being in the best health, did not visit Halifax; and the rain spoiled the display. The Prince, however, did his best to please all; but the "high-church" folks were annoyed at his being so much among the dissenters!—Lord Clyde, late Commander-in-Chief of the forces in India, died a few weeks ago, and has been interred, at the desire of the Queen, in Westminster Abbey.—The Rev. Newman Hall has, not more severely than justly, protested against those religious monthly magazines which inserted, *for pay*, the address of the pro-slavery ministers in the Southern States.

ABROAD.—The Armies of the Potomac have taken up positions, watching each other; the hot weather only, it is said, preventing further hostilities. The bombardment of Charleston continues. The President has informed the Governor of New York that the conscription must proceed. It now appears that the rioters were chiefly Irish, and hence the murder of the Negroes—their superior rivals in the labour market. It is now reported that 200,000 negro soldiers will be engaged, and 100,000 camp labourers, all having equal rights with the whites.—The Archduke Maximilian, brother of the Emperor of Austria, has been offered the crown of Mexico with the title of Emperor.—The Emperor of Austria has convened the Princes of Germany at Frankfort to form a confederation; but Prussia hesitates.—Another war with the natives has commenced in New Zealand.—An earthquake at Manilla is said to have destroyed forty millions of property, and 10,000 persons have been killed!

Marriages.

July 2, at the baptist chapel, South Parade, Leeds, by the Rev. W. Best, B.A., Mr. John W. Dean, to Mary Ann Wilkinson.

July 4, at the baptist chapel, Barnsley, by the Rev. J. Compston, Mr. James Convy, of Thornhill, Dewsbury, to Miss Mary Ellen Moxon, of Barnsley.

July 5, at Sion baptist chapel, Bradford, by the Rev. J. P. Chown, Mr. Samuel Berry, to Miss Ann Elizabeth Marshall, both of Manningham.

July 7, by license, at the baptist chapel, Oakham, by the Rev. J. Jenkinson, Mr. J. W. Davies, Sheffield, to Miss C. E. Riley, of Langham.

July 14, at St. Clements baptist chapel, by the Rev. T. A. Wheeler, Mr. John Glendenning, of St. Stephen's, Norwich, to Elizabeth Mary, youngest daughter of the late Rev. Thomas Scott, of Thorpe Hamlet.

July 15, at the Independent chapel, Dalston, by his father, the Rev. J. H. Hinton, M.A., of London, the Rev. Josiah Taylor Hinton, of Maryborough, Queensland, to Roberta Annie, third daughter of the late Robert Swayne, Esq., of Liverpool.

July 15, by license, at the baptist chapel, Barnstaple, by the Rev. Wm. Cutliffe, of Brayford, Mr. John Fry, to Miss S. Lee, both of Stoke Rivers.

July 16, at Bloomsbury baptist chapel, by the Rev. W. Brock, Charles J., eldest son of Charles Moss, of Shirfield House, Grays, to Elizabeth L., eldest daughter of John Tupling, of Mecklinburgh Square.

July 16, at Kingsgate baptist chapel, Holborn, by the Rev. Francis Wills, Mr. George Hall, of Everett Street, to Sarah Morris, eldest daughter of the late Mr. James Morris, of Gloucester Street.

July 22, at Wolfville, Nova Scotia, by the father of the bride, the Rev. Thomas A. Higgins, A.M., Principal of Horton Academy, to Eliza, daughter of the Rev. J. M. Cramp, LL.D., president of Acadia College.

July 22, at Clipston baptist chapel, Mr. W. Page Binns, of Leeds, to Frances Anne, second daughter of the Rev. T. T. Gough, pastor of the church.

July 26, at the baptist chapel, Lydney, by the Rev. M. S. Ridley, Mr. J. Corbon, to Miss Martha Powell, both of Lydney.

July 29, at the baptist chapel, Padiham, Lancashire, by the Rev. J. H. Wood, of Melksham, Ebenezer, youngest son of James Stiff, Esq., of Stockwell, to Alice, elder daughter of Henry Helm, Esq.

July 30, at Henley-on-Thames, by the Rev. A. C. Thomas, Charles Percy, second son of the late Rev. Mortlock Daniell, of Dumpton Hall, Ramsgate, to Ellen Susia, second daughter of Richard Gardner Mathews, Esq., of Grove Hill, Caversham.

July 30, at Townhead Street chapel, Sheffield, by the Rev. C. Larom, Mr. H. H. Richmond, Victoria Park, to Sarah Ann, only daughter of John Charles, Esq., of Broomhall Park.

Deaths.

July 3, after a long illness, borne with christian resignation, in her sixty-third year, Elizabeth, the beloved wife of Edward Morgan, Esq., High Street, Newtown, Montgomeryshire. Mrs. Morgan was for many years a consistent and very useful member of the baptist church.

July 19, Mary Ann, wife of Mr. Richard Wood, eldest daughter of the late Mr. Christopher R. Todd, aged thirty-seven years. The deceased was a member of the baptist church, Scarborough. Her end was peace.

July 24, at his residence, Regent's Place, Clifton, Mr. Alexander Wills, eldest brother of the Revs. Francis Wills, baptist minister, and S. Wills, D.D., in the seventieth year of his age.

Aug. 1, at Dowlais, near Merthyr Tidvil, Elizabeth, the beloved wife of John Evans, in the sixty-fifth year of her age. Mrs. E. had been a faithful and active member of the baptist church at Caersalem for upwards of thirty-one years.

Aug. 2, at Nottingham, Mr. W. Stevenson, aged 61, eldest son of the late Rev. T. Stevenson of Loughborough.

Aug. 18, Dr. Raffles, of Liverpool, aged 74, more than fifty years an eminent and respected Independent minister.

Lately, at Leamington, Mr. W. B. Charles, aged 21, of rapid consumption. Recently he attended the baptist chapel, Graham Street, Birmingham. Left motherless when an infant, and fatherless when ten years old, he died at the house of his stepmother, who loved him with a mother's love. His last words were "Come Lord Jesus!"

YOUTH'S MISCELLANY.

FALLING AMONG THIEVES; OR, FAITH IN GOD REWARDED.

"Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord."—*Jer. i. 8.*

A TRAVELLER relates the following incident: "Some time since, I was travelling in Switzerland. On the close of a brilliant day I was anxious to see the last rays of the setting sun. I mounted a hill, and struck with admiration at the glorious coloring around me, I longed for a companion, to unite with me in praising the Sun of Righteousness thus visible in the beauties of creation. A distant whistle from a peasant returning to his home quickened my steps, but his speed far exceeded mine, and he was quickly out of sight. The rosy tints were also fading, giving place to the deep shadows of even. As I descended the height, I walked close to a hedge which bordered a deep ravine. The sound of voices from beneath arrested my attention; and looking through the bushes, I beheld a body of men, wearing the appearance of banditti, at their evening meal. Here, I thought, is an opportunity of making known the plan of salvation; but my timid, bashful nature, suggested the temerity of such an effort. One so totally defenceless as I was could not be called upon to face such a gang; so I moved on slowly, still listening to their rough language. Dissatisfied with my own cowardice, I went near an opening in the hedge to take another view; my foot trod upon unsafe ground, and I came down with the crumbling earth into the midst of the dreaded party!

"A booty! a booty!" shouted the marauders. With a strength not my own, I echoed, with an undaunted voice, "A booty! a booty such as you have never received before!" An unpleasant expression passed over their faces. I heeded it not, feeling assured I was God's ambassador. "Yes," I exclaimed, "I bring you good news—glorious news, of a powerful Friend who is able and willing to save both body and soul." A tall, dark-featured man took up my words. "Save my soul! No one has ever cared for my soul: I have been a castaway from my birth." Opening my pocket Bible, I repeated from memory—for there was no other light but such as the starry firmament gave—suitable invitations, exhortations, and promises. Oh! how quick and powerful is the word of God, discerning the thoughts and intents of the heart, imparting light, life and hope! Finding the attention of my hearers riveted, I concluded with this verse:—"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." With heartfelt pleasure I heard a union of voices cry out, "Let us shake hands upon that!" "Let us also," I said, "go to the Fountain of all strength, and ask God to confirm our resolutions." They unanimously knelt down under the blue vault of heaven. Upon rising, the dark-featured man begged a favour of me; "Will you give me your Bible?" "Will you promise," I asked, "to read it with prayer?" "I will," he answered. Three years after this interview I was accosted by a respectable-looking man in Piccadilly. "Excuse the liberty of the inquiry, Sir. Have you visited such a Canton, in Switzerland, in such a year? And do you recognise this book?" producing from his pocket my well-worn Bible. Answering in the affirmative, he then grasped my hand, and said, "This gift has been blessed to my soul; and often have I prayed that I might meet you on earth to thank you for this inestimable boon."

"Cast down thyself, and only strive to praise
The glory of thy Maker's sacred name,
Use all thy power that blessed Power to raise,
Which gives the power to be, and use the same."

SELF-SACRIFICE.

ADAPTED TO THE YOUNG.

To yield up our will to another, is one of the most difficult things in the world. I'll bring you a thousand people in the world who will give up their money, but would not give up their will. Far easier to bend cold iron than to bend a human will. Does not every parent find that to be the most difficult thing he has to do in his family, in imparting to the child what is the best part of education? The best part of education is not learned at school; it is not found in books; it is not communicated by teachers. The best education a child gets is at home, or he should get it; the best teacher is a parent; and the best lesson a parent can teach his child—the best learning he can give him—something better than the richest fortune—is to take his children one by one, and break the backbone of their self-will. That is what makes a happy home. I say, happy the youth who has learned to say to a wise,

good christian father, what Jesus said to his,—"Father, not my will, but thine be done!" That is the first lesson children should be taught; and the battle of the nursery is the battle of the world and the church—submission to the will of another—giving up our will to Christ; saying, not "Lord, what would I wish, or what would I like, or what would this one will, or what would this one say?" but "What wilt Thou have me to do? Say it, and I'll do it, though I should die for it. Give the word, 'Speak, Lord, thy servant heareth.'"

There is a singular passage in the history of St. Francis that may throw some light on this subject. The grand rule of the Franciscan Order, which he founded, was implicit submission to the superior. Well, one day a monk proved refractory. By St. Francis's order a grave was dug, deep enough to hold a man; the monk was put in it; the brothers began to shovel in the earth; St. Francis looked on as stern as death. When the mould had reached the wretch's knees, St. Francis bent down, and looking at him, he said, "Are you dead yet? Is your self-will dead? Do you yield?" He got no answer; he gave the signal, and the burial went on. There seemed to be down in that grave a man with a will as iron as his own. When at length the mould had reached the wretch's lips, St. Francis bent down once more, and said, "Are you dead yet?" The monk lifted his eye to his superior, and he saw in that cold, grey eye, no human feeling; he was dead to pity and human compassion, and ready to give the signal to finish the burial. It was not needed; the iron bent, and the funeral was stopped, the poor brother said, "I am dead." Now, brethren, there was death to the will of a man. It has been often said that popery is not so much a denial of truth as a caricature of it; and it is true. I would not be dead to any man; I have got my mind, and head, and reason from God Almighty, and bend it before no human authority. But the obedience that I refuse to man—Jesus, I give to Thee; not wrung from me by terror, but won by love; not the result of fear or force, but gratitude.

What brave christians we would be had we no will of our own! I have read how a troop of cavalry would ride to death, and soldiers throw themselves into the deadly breach, knowing that they were to leave their bodies there, because it was the will of their commander. Shall they do that,—amid the shell and shot of battle obedient to the will of an earthly captain, and christians do less for Christ? My dear young friends, are you your own—body—soul—your own? Have you anything you can call your own? We have one Master in heaven; and if it be true that He bought us with His life-blood—bought us with His tears—bought us with his thorny crown—bought us with the agonies of Mount Calvary—in the name of reason and religion—in the name of God and heaven—what right has any christian to himself?

Let every young christian say, "I have done with myself: I have no will but Thy will; tell me what I am to do, and I will do it—take up my cross and follow Thee withersoever Thou goest."—*Guthrie.*

CHRIST'S SELF-SACRIFICE.

I bore with thee long weary days and nights,
Through many pangs of heart, through many tears;
I bore with thee, thy hardness, coldness, slights,
For three and thirty years.

Who else had dared for thee what I have dared?
I plunged the depth most deep from bliss above;
I not my flesh, I not my spirit spared:
Give thou Me love for love.

For thee I thirsted in the daily drouth,
For thee I trembled in the nightly frost:
Much sweeter thou than honey to my mouth:
Why wilt thou still be lost?

I bore thee on my shoulders and rejoiced:
Men only marked upon my shoulders borne
The branding cross: and shouted hungry-voiced,
Or wagged their heads in scorn.

Thee did nails grave upon my hands: thy name
Did thorns for frontlets stamp between mine eyes:
I, Holy One, put on thy guilt and shame;
I, God, Priest, Sacrifice.

A thief upon my right hand and my left;
Six hours alone, athirst, in misery:
At length in death one smote my heart, and cleft
A hiding-place for thee.

Nailed to the racking cross, than bed of down
More dear, whereon to stretch myself and sleep:
So did I win a kingdom,—share my crown;
A harvest,—come and reap.

Miss Rossetti.

THE

BAPTIST REPORTER.

OCTOBER, 1863.

REMINISCENCES OF A BUCKINGHAMSHIRE VILLAGE PASTOR.

THE names of some men stand before us in simple dignity. We have only to mention Wickliffe or Tyndale, Latimer or Bunyan, Shakespeare or Milton, and these eminent Englishmen are at once recognised. Other celebrated men require that we affix the *given*—or, as some would call it, *christian*—name by which they were distinguished, and hence we are accustomed to say—coming down to our own times—Andrew Fuller, Dan Taylor, Robert Hall, Richard Watson, or Robert Newton. This is enough: we have no need to give the prefix "Rev.," or add the doubtful "D D.," or the more honourable "A.M." No one accuses us of disrespect if we let such names stand in their original and unadorned simplicity. And hence it is that we beg to introduce these "reminiscences," by informing our readers that they refer to one who was familiarly but honourably known in the county of Buckingham, during the greater part of the present century, as PETER TYLER.

These "reminiscences" have been furnished to our hands by one who knew him from the days of his childhood, whose earliest recollections are of him, who was trained in the fear of God and the love of the Saviour under his ministry, whose earliest attempts at usefulness were nurtured by him, and who is now the pastor of a respectable and influential church in one of our midland counties. More we need not say. We give them as we received them.

PETER TYLER, of Haddenham, was a constant reader of the *Baptist Reporter*. In the church at Haddenham, as in most other baptist churches, the first Monday in the month was set apart for a missionary prayer meeting. These missionary prayer meetings were always made peculiarly interesting. Much religious intelligence was communicated. Punctually at six o'clock, the tall erect figure of the pastor would be seen entering the chapel gates. Mr. Tyler always had an abhorrence of late meetings. Nine o'clock was the utmost limit to his patience and endurance, consequently all the meetings were commenced at an early hour. In imagination I can place myself in the small vestry adjoining the west end of the chapel. "The Missionary Hymn Book" was always used on these occasions. A hymn was selected, not at hap-hazard, but according to method—each hymn was taken in orderly and systematic succession. After the hymn had

been sung, a cross was made against it with the pencil. As the book was not large, and the hymns had been read and sung many times, several crosses would be prefixed to each hymn.

This Missionary Hymn Book would bear testimony to the orderly and methodical habits of the possessor. The hymn having been sung, Mr. Tyler would call upon a brother to pray. In remembrance, I can hear him say, "Jasper, will you *begin!*" Jasper Brown was a gardener, and was one of Mr. Tyler's early disciples. His prayer was considerably influenced in its order of thought and manner of utterance by the habits of the pastor. After the prayer the Missionary Intelligence would be read —India, China, West Indies, would furnish their quota of intelligence. Another hymn and prayer would follow, and then we should have a piece of news from the *Evangelical Magazine*, the *Baptist Magazine*— and the *Baptist Reporter* would finish the list. The most striking accounts of the baptisms would be read, and then some of those spicy bits which had been marked in the study. One bit told us of the size of some ancient fonts; another of the follies and absurdities of some village clergyman; and another narrated the hubbub of some church rate adventure. These short extracts would close the evening's readings.

The pastor would then sit a minute, carefully enclose his spectacles in the case, and then say, "Jesse, or Amos, will you *conclude!*" "Begin" and "conclude" were words always used in the prayer meetings. These little social gatherings for prayer are still fresh and fragrant in my memory. They were often refreshing from the presence of the Lord. The piety which had been planted in the sanctuary was nourished and matured in these devotional meetings.

Haddenham, in Bucks, is a large populous village, between Aylesbury and Thame. It contains nearly two thousand inhabitants. It is not remarkable for its buildings or antiquities. From the village you get a fine expansive view of the Chiltern Hills. In these hills are cut into the white chalk two large caverns, which can be seen for many miles. Nearly all the houses in Haddenham are built with mud— a three-pronged fork is one of the most useful tools in building these mud dwellings.

In this quiet agricultural village Peter Tyler was born, towards the close of the last century. His father was a wheelwright, and Peter was brought up to the trade. The village is still celebrated for its wheelwright's work. In very early life Peter Tyler was the subject of religious impressions, and when about the age of sixteen he was baptized at Princes Risborough, a town about seven miles distant. Just about this time Thomas Scott, the earnest preacher and laborious commentator, settled at Aston Sandford. Aston Sandford is about a mile from Haddenham. It is one of the smallest villages in the kingdom. There is neither public-house nor tradesman's shop in it. The church in which Mr. Scott preached, and in which he lies buried, is in proportion to the village. People came from the villages all round to hear Mr. Scott preach. They were accommodated by the erection of a large tent or booth, which was made to adjoin the church. Mr. Tyler, though a baptist, was admitted into the confidence and friendship of Mr. Scott. Mrs. Scott, also, was a very intelligent and pious lady, and was exceedingly useful in imparting instruction to Peter Tyler and his brother John. Till his dying day Mr. John Tyler dispensed the results of that medical knowledge which he obtained from Mrs. Scott.

Mr. Tyler became now much respected, and exceedingly useful in his own native village. A room was opened for christian worship. A sabbath school was formed. It is said that a lady put a five pound note into Mr. Tyler's hand when he was a young man, saying that some day he would build a chapel. In 1809 a small chapel was built. Mr. Tyler performed much of the work with his own hands. The opening services made a great impression on all present.

Andrew Fuller, of Kettering, preached in the morning, Mr. Sutliffe, of Olney, in the afternoon, Dr.—then Mr.—F. A. Cox, of London, in the evening. I have heard Mr. Tyler say that Andrew struck the key-note of the doctrine which had always been preached in the chapel. Mr. Tyler became now the recognised pastor of the church, and for more than fifty years he cheerfully and faithfully discharged his duties. Through great trials and bitter domestic afflictions he exhibited the constant fortitude of a real man, and the unmoved equanimity of a true christian. All parties respected him, and there were very few in the neighbourhood but loved him and honoured him. Several generations grew up to call him blessed. During his ministry the chapel was enlarged. Two school rooms were built. The church became numerous and influential in its members; and one of the largest and best conducted sabbath schools in the county grew up under his fostering care. The superior singing was also celebrated far and wide.

Mr. Tyler was the manager and promoter of several useful societies. The "Sufferer's Friend Society" was his favourite,—all its details were under his direction. He lived to celebrate the jubilee of this useful institution. Once a year he preached a sermon and made a collection for its benefit.

A "Religious Book Society" he conducted for more than thirty years, and when he died this society existed in all the freshness of youth. His peculiar talents were displayed in attending to all the business details of these several institutions.

The greatest event in the year at Haddenham was the annual Sunday school meeting, which was always held on the evening of Christmas day. For more than forty years Mr. Tyler was the chairman of this meeting. For about a month preceding it the Sunday school teachers were preparing their speeches—resolutions were always drawn up, and every speech had some definite subject as its matter. The chapel was always densely crowded on these occasions. The meeting used to open at five and close at nine—the orthodox hour. The beloved and honoured chairman—the numerous home-spun speeches—the fine congregational singing, all added to the interest of this gathering.

Mr. Tyler, during the later years of his life, was a very venerable looking man. His figure was tall and well-proportioned. His head was covered with snow-white hair, and his countenance cannot be described for its expression. His dress was always neat, and indicated taste. Black breeches and black stockings gave an air of antiqueness to his form. Low shoes, fastened with a buckle or a neat ribbon, were in harmony with the rest of his dress.

Mr. Tyler was proverbial for his quaintness and oddity of manner. Strangers coming to the chapel, and hearing him for the first time, had great difficulty to manage their risibility. His countenance could assume all kinds of forms and expressions, and his remarks were often very original, and as strange as original.

One very remarkable feature of Mr. Tyler's character was its *freshness*. Old age did not bring stiffness, or stubbornness, or dryness. He was always a great reader, and his views of life and men widened as age increased. He was a great friend to the young, and they all loved and revered him. He was as the father of all, and ready to give them fatherly counsel. I have a letter lying before me which he wrote when he was about seventy years of age. I had written to ask if he had any of Mr. Scott's letters by him, as a collector of letters was in want of one.

"My dear Brother,—I have bestowed some pains for two days in searching over old letters, but cannot yet find the two of old Mr. Scott's. I have laid them somewhere so private that I cannot guess where they are. They may come to light some day. I am going to give away my complete sets of Evangelical and Baptist magazines —at any rate, the Evangelicals' from the beginning. The shelves are being given to receive them in the New Infant School-room for general use. Perhaps others may be induced to add to the stock. Perhaps I may add the whole of the volumes from the commencement of the *Baptist Magazine*, as published from time to time, and bound up. We are about as well as usual. Things go on with much peace, and with some prosperity. Our Sunday evening prayer meetings keep up wonderfully. I suppose you have heard Mr. Dawes is coming to live with us at Haddenham. I hope it will be for much good.

M. A. H. sends her kind regards, and says she will try and make you a good queer thing in the form of a pudding—or—when you can get away from your deep studies. Give my christian regards to the dear Dr., and my beloved Stovell. Kind remembrances to all your fellow students—hope you will live together in love, and help each other on in everything good. Who is likely to be the editor of the *Eclectic?* I am sorry it is going out of the hands of Dr. Price, but I have not liked it so well lately. I have not yet read the November number. I wish the *Baptist Magazine* much altered to meet the times.

I am sorry to find such a hankering after a new Hymn Book. What can possess some people? If we had a thousand more sorts, another would be wanted in less than six months; and why upon earth should it be wished to cut up the celebrated Watts?—with all his faults I love him still If I had talent and influence I would strenuously oppose what is now termed *One Book*. What harm in two books? Why shut out Watts, which our children can get for tenpence? Perhaps I am too old to welcome a change. Be it so; I wish not to see it.

Write me soon, and do not follow my bad example. Tell me how you are getting on, and all the news you can spare. My eyes do not like this dull, dark weather. Candles are dear, but much wanted. I should think you want them nearly half your time. The friends in general are pretty well. One woman proposed from Chearsly to join us at Haddenham.

I remain, my dear brother,

Yours truly and affectionately,

PETER TYLER."

Mr. Tyler's health gradually gave way, and like a shock of corn fully ripe, he was taken into the heavenly garner. Many who sat at his feet will revere his name and cherish his memory as long as life shall last. And at the great day of account it shall be seen that many were saved through his instrumentality.

G. H.

Spiritual Cabinet.

GOD'S SOVEREIGNTY AND MAN'S FREE WILL.

Now it must be evident, if we give thought to the matter, that we cannot expect to comprehend the sort of interference which God's foreknowledge exercises in human affairs. The whole subject is too vast for our grasp. We have no faculties with which to approach its consideration. It is totally unlike any case in our own matters, which one might at first sight be disposed to compare with it. Let us take one, and we shall see this. If a man claims what we call previous knowledge of the way in which a course of events will turn out, it can only be from long exercise of his observation on similar occurrences; and thus is but a conjecture after all, more or less to be relied on, according to the amount of his experience, and the accurate exercise of his judgment. And after all, he is obliged to allow for all sorts of unlooked-for contingencies, which may throw out his calculation. In fact, such a claim, on such grounds, does not properly belong to man at all. It is plain, that we cannot compare for a moment such knowledge, or such power, with that all-embracing sovereignty of God, concerning which we are now treating. And what is the inference from that which has been said? Clearly, it seems to me, this: that we have no right to think of God's foreknowledge, and control of our ways and course of life, as we would think of the same in a fellow-creature: because the two are totally different in the most essential points.

God's foreknowledge and control embraces all things at once. Every law which affects His creatures, and every capacity of choice and action on the part of any of His creatures, is included in that His foreknowledge and control, just as completely as the results of those laws and capacities. Our free will is just as much His appointment, as anything else which belongs to us: as our power, for instance, of breathing or walking. He knows beforehand how we shall exert it: but that foreknowledge of His does not fetter its exertion. We know that we do exert it, hour by hour; we feel that courses of action or inaction lie open to our choice. Nothing can ever rob us of this conviction. If we are constrained to do this, or not to do that, it is not, we know it is not, a power above us which forces us, but it is the guidance of our own judgment, the verdict of our own deliberation, the sense of our own interest, the appreciation of circumstances known and taken into account by ourselves: God being the appointer of those circumstances, and the appointer also of our being set to choose among them. It has ever seemed to me one of the most astonishing things, that any thinking persons should be found who deny the free will of man. For of all facts open and undeniable, this appears to me the most conspicuous, and the least able to be controverted. And hence it is, that, as I said in the beginning, we ever speak and act, in ordinary life, on the full assumption of the exercise of this free will. All human affairs proceed on it. Without it, there would be no moral responsibility at all. No man would be accountable in the slightest degree for acts or words which were totally independent of his own choice. Without freedom of the human will,

our teaching would be vain, and our faith would be vain also. What are the words of Scripture exhortation? "Behold I set before you this day life and death: therefore choose life, that it may be well with thee." Did not the Redeemer stand and invite all weary and heavy-laden to come to Him? Did He not, on the other hand, charge the Jews, as a fault, that they were not willing to come unto Him that they might have life? And when St. Paul used the strongest term he could use, and said, "The love of Christ constraineth us," did he not make this very constraint the result of our own deliberate judgment, and say, "The love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead"? And we might go further, and say, If man were not free to be affected this or that way by considerations presented to him, why has the Spirit of God pleaded all these ages with sinful men? Why all this exhibition of God's love in order to move our love? We love Him, not because He compels us to love Him, not because we cannot help it, which would take all the reality out of love, but because He first loved us. He draws us with the cords of a man, His heart to our heart, for our good, and for His glory in our good. And the same thing which is true in our determinations about the most solemn things, is true also in all the ordinary matters of life. We act, and we are expected to act, as being free to choose our course of action. Hence comes, and hence properly and legitimately comes, that which we mentioned in the beginning, the universal habit of men, religious as well as irreligious, of going on in life and speaking and acting from day to day, as possessing this freedom, and, within certain limits, guiding themselves by it. If they did not they would not be fit for the world's business, or the world's duties: they would in fact cease to be rational beings at all.

But we must not leave the matter here. We have, I think, to the minds of reasonable men, made clear one point; that, our own free will being a plain fact, and as matter of fact not hindered from moment to moment by special interference from above, we are meant to act as being free, and to be invested with a responsibility which depends on that freedom.

And we have further shown, I trust, that the undeniable foreknowledge and sovereignty of God, being a matter so far passing our comprehension, and so far removed from anything which we know of in practical life, cannot be, and ought not to be, brought in as a disturbing element in our ordinary reasonings and conclusions on matters presented to us in life.

I said, we must not stop here. For, if we did, there might appear to be some danger of our being understood to mean, that we ought to go our way in life without thinking of God, or acknowledging His guiding and superintending hand. And this would be the very contrary of that which we really do intend: having undertaken the consideration of this matter, in order that, if it may be, we may show how the recognition of God should be our constant safeguard and guide in life, and our greatest comfort in all that befalls us. "Man's goings," says the scripture, "are of the Lord: how then can he understand his own way?" (Prov. xx. 24.) These words contain the whole matter. God's foreknowledge, God's superintending Providence, enwraps us all round. It is like the space through which our globe revolves: like the air which we breathe as we

move about on it. It is a necessary condition of our living, and moving, and having our being. As we cannot think of material objects, without space being presupposed for them to be situated in,—as we cannot think of a succession of events, without presupposing time for them to happen in, so neither can we conceive of a world at all, or of ourselves as existing in that world, without presupposing the foreknowledge and sovereignty of God, who created and who upholds it. Man's goings are of the Lord. If this be not so, God is not the King of all: God is not God. This is a fact incontrovertible, and not to be shaken: necessary from our very idea of a God at all. And now comes the inference: "Man's goings are of the Lord: how then can he understand his own way?" How can we expect to be able to bring down the surpassing vastness of God's foreknowledge and power, and to fit it on to the petty details of our individual lives? We cannot do it: we shall err grievously if we attempt to do it. What is the lesson, then? the lesson which good sense and scripture alike teach us? why this;—not to attempt it: to recognise to the full *both* the great facts,—God's sovereignty, and man's free will,—and to go no further. We can see these two clearly. Their lines are plainly marked, running on side by side through our lives, and through the lifetime of our world. But to trace them up into one, the human eye fails. Bring them ever so near by reasoning or by illustration, yet the point where they join is lost in the light inaccessible, which no man hath seen nor can see. Many have tried to gaze on it; many are trying now:—but the result is ever the same; the presumptous eye is dazzled, the over-bold inquirer strays into error, and the mystery remains where it was. Let us rather keep our thoughts intent on the work in life which God our Father hath given us to do; it will require all our energy to carry it on, and all our penetration to discern what His will is in it respecting us. In it, apportioned by His good providence who has created both the shoulder and the burden, will be found our most healthy and our wisest employ; there shall we meet with Him who can give us strength, and whose presence alone can cheer the journey through life. We cannot understand our own way, it is true: but for this very reason, that our goings are of Him. He is about our path, and about our bed, and spieth out all our ways. He has taken care that our whole lives should be full of Him, and of the thought of Him. His blessed Son has lived our life, has felt our sorrow, has died our death. Wherever we are in the world, the tracks of His footsteps are visible before us. God's knowledge may be too vast for us to imagine: His power and sovereignty may be elements too weighty to enter into our daily thought of the details of our lives: but Jesus our Lord hath manifested Him to us, and in our Redeemer's presence we can look on God, and live. The evident freedom of our will, then, is no excuse for forgetting God. They who acknowledge not Him in their goings, use not that freedom aright. Rather let us adore the mystery of His loving kindness, who has so wonderfully made us, that, while we are in His hands, as clay in those of the potter, He has yet left each of us in the free use of those powers and faculties which He has given us, who, in the great conflict between good and evil, has overcome our evil with His good—being the Father of lights, from whom is every good and perfect gift,—ever waiting to be gracious to us—ever offering us the help of His free Spirit. Rather let us strive, each in his place, to seek after Him and feel His hand leading us; and

thus, though we may not understand our own way in life, we shall be guided on by Him who doeth all things well, from faith, to the sight of Him:—from a limited and imperfect existence, to the liberty of the glory of the sons of God.

DR. ALFORD, *Dean of Canterbury.*

Poetry.

"I WOULD NOT LIVE ALWAY."

I WOULD not live alway—live alway below!
O no, I'll not linger, when bidden to go.
The days of our pilgrimage granted us here
Are enough for life's woes, full enough for its cheer.
Would I shrink from the path which the prophets of God,
Apostles and martyrs, so joyfully trod?
While brethren and friends are all hastening home,
Like a spirit unblest on the earth would I roam?

I would not live alway—I ask not to stay
Where storm after storm rises dark o'er the way;
Where, seeking for rest, I but hover around
Like the patriarch's bird, and no resting is found:
Where hope, when she paints her gay bow in the air,
Leaves its brilliance to fade in the night of despair,
And joy's fleeting angel ne'er sheds a glad ray,
Save the gleam of the plumage that bears him away.

I would not live alway—thus fettered by sin;
Temptation without and corruption within:
In a moment of strength, if I sever the chain,
Scarce the victory is mine, ere I'm captive again.
E'en the rapture of pardon is mingled with fears,
And the cup of thanksgiving with penitent tears:
The festival trump calls for jubilant songs,
But my spirit her own *miserere* prolongs.

I would not live alway—no, welcome the tomb,
Immortality's lamp burns there bright 'mid the gloom;
There, too, is the pillow where Christ bowed His head;
O! soft be my slumbers on that holy bed.
And then the glad morn soon to follow that night,
When the sunrise of glory shall burst on my sight,
And the full matin song, as the sleepers arise
To shout in the morning, shall peal through the skies.

Who, who would live alway? away from his God,
Away from yon heaven, that blissful abode,
Where the rivers of pleasure flow o'er the bright plains,
And the noontide of glory eternally reigns;
Where the saints of all ages in harmony meet,
Their Saviour and brethren transported to greet,
While the anthems of rapture unceasingly roll,
And the smile of the Lord is the feast of the soul.

That heavenly music! what is it I hear?
The notes of the harpers ring sweet on mine ear!
And see, soft unfolding those portals of gold;
The King all arrayed in his beauty behold!
O! give me, O! give me the wings of a dove!
Let me hasten my flight to those mansions above:
Aye, 'tis now that my soul on swift pinions would soar,
And in ecstasy bid earth adieu evermore.

Dr. Muhlenburgh.

Reviews.

A Memoir of the Life and Writings of Andrew Fuller. By his Grandson, Thomas Ekins Fuller. London: Heaton and Son. Bunyan Library, Vol. XI.

ANOTHER memoir of ANDREW FULLER! Well: the "Bunyan Library," which proposes to give us "works by eminent baptist authors," would scarcely have been complete without some reference to this remarkable man, who was distinguished, not only by his theological writings, but as the indefatigable and unwearied advocate of the Baptist Missionary Society during the earlier years of its remarkable history.

In a modest preface, his Grandson, Mr. T. E. Fuller, observes:—

"Many readers will find much in this volume with which they are already familiar: a life cannot be re-made, even if it be re-written. They may, however, possibly find old material so re-arranged as to enable them to trace clearly the growth of Mr. Fuller's mind, and the progress of his labours. A good part will certainly be new to almost all; and I can but hope, that for the sake of this, Mr. Fuller's friends will pardon the repetition of what is already known to them. As in the history of a country, old buried material will turn up to refresh the page of the historian, so is the biographer gladdened with memoranda which a loving friendship has kept to itself as a sacred treasure, or which circumstances of an accidental kind have brought to his hand. Of such a character are the Letters to the Serampore brethren, and some unpublished parts of the Diary, with other lighter gleanings."

A paragraph in one of these "Letters," while it confirms our high opinion of Mr. Fuller's inflexible integrity, disturbs and lowers the estimation in which we had held certain eminent men—especially Dr. Buchanan, the author of "Christian Researches in India." Mr. F. writing to the missionaries, says:—

"I have said some things to Brothers Carey and Ward, and must repeat to you: that I and some others are under strong apprehensions that the friendship of Dr. Buchanan to you and the mission is purchased too dear, and that you are in great danger of being drawn into his worldly, political religion. Your printed proposals, which must be of his moulding, have sunk you much in the esteem of many. They are unworthy of your names. How can you talk of Hindoos seeking and desiring the Scriptures, in a way as if they were ready to receive them? Gratitude required your acknowledgments to the Marquis Wellesley, but not your signatures to a paper which approves and boasts of his wars, which are here generally thought to be nearly as ambitious and unjust as those of Buonaparte. If Dr. B. had not known and felt that you were under his influence, he dared not have altered Brother Carey's Sanscrit speech, and sent it, interspersed with flattery, to the Governor, without the author's knowledge. Beware, my brethren, of the counsel of this Mr. Worldly-wiseman. He will draw you off from the simplicity of Christ; and, under the pretence of liberality, &c., you will be shorn, like Samson of his locks. 'Beware of the flatterer!' Mr. Brown is, I trust, a godly man; but he is entangled with a worldly religion. You may be equally in danger from the kindness of the great, as Fountain was of an opposite spirit."

When writing to the missionaries, Mr. F. refers to the manner in which the committee conducted its business at home. The words are worthy of being printed as a standing order, and suspended in every missionary committee room.

"I would in general recommend whoever may succeed us, to beware, 1. Of a speechifying committee. We have never had a speech among us from the beginning. All is prayer and brotherly consultation; and I do not remember a measure carried by a mere majority. We talk over things till we agree. 2. Of a fondness for multiplying rules and resolutions. An excess of legislation, if I may so call it, is perplexing and injurious. We have not imagined ourselves to be legislators, but brethren acting with you in the same object."

We have also, as "something new," a report by Mr. F. of a discussion, on a subject similar to that recorded in the first verse of the sixth chapter of the Acts. The editor says:—

"One of the occasions which frequently called together the leading men of different denominations, was the committee meet-

ing of the Evangelical Magazine. At one of the meetings held at St. Paul's Tavern, January 22nd, 1802, an amusing and somewhat sharp discussion took place between the assembled brethren. There were present Messrs. Eyre, Wilks, Rowland Hill, Waugh, Beck, Williams, and Andrew Fuller. The minutes of this meeting, in the handwriting of Mr. Fuller, have hitherto been withheld from the public, from a commendable delicacy of feeling. But the matter in dispute is so remote, and the character of the excellent men who joined in it is so well known, and the discussion itself so well illustrates Mr. Fuller's sturdy assertion of denominational rights, that it seems a pity to keep it back. It appears that the dispute in question was occasioned by the refusal of three baptist widows, whose cases had been presented by Dr. Ryland; and this, although the committee had abundance of money at their disposal, and were even funding it. The truth of the matter appears to have been, that the baptist applications were unusually large, from the poverty of their ministers, and so it was thought that they had a rather undue share of the proceeds. Mr. Fuller, as it will be seen, maintained that the question of denomination ought not to be taken into account, if there were really need and enough to relieve."

We have not space for the long conversation which followed. But the sturdy baptist appears in an unflinching attitude.

"*Rowland Hill.* I abhor the very name of parties: we are of no party.

Fuller. You are as really a party man as I am. You, Mr. H., are a Methodist as much as I am a Baptist. You go to bed every night a Methodist, and a Methodist you rise every morning. I might add, your party is the most intolerant of any. Other parties, like independent nations, have learnt to respect each other's flag; but yours respects none but its own, and, under the name of Catholicism, aims to swallow up every other in its vortex.

Wilks. I have always been the advocate of the baptist widows.

Fuller. I know you have, Mr. W., and I thank you for it. Yet it is not very pleasant to understand that our widows should have stood in need of such an advocate. Though you say that such things have not influenced your decisions, while three baptist widows have lately actually been refused, and you acknowledge that many grumblings have existed, I cannot but suspect the one to have arisen, in part at least, from the other.

Hill. I think you must balance accounts: their grumblings against your evil surmisings. I wish all party spirit and bigotry at an end.

Fuller. A party spirit is not peculiar to one party. The parade which you have made about the funeral of bigotry has furnished you with a little fun: that is all. Bigotry still lives among you, and is likely to live. If I should separate from you, it will be on account of your bigotry.

Here the conversation being rather too warm, Mr. Williams, to give it a turn of pleasantry, asked leave to read a very short dialogue between Bigotry and Candour, which went to confirm his being alive and in good health."

The following reminds us of a recent event—we refer to the insertion of an apology for slavery stitched up in some of our religious monthly publications. Mr. Fuller says:—

"I complained of the advertisements on the blue covers of the Magazine, as being, some of them, the grossest insults upon the baptists.

There was such an advertisement, some years ago, written by a scurrilous pen at St. Alban's. And now another, still more scurrilous, has appeared, in which we are called Anabaptists, and accused of tricks in our dealings with men. We are no more Anabaptists than you are. We baptize none whom we consider as having been baptized before; and as to 'tricks,' I know not that we are more addicted to such things than other Christians. As to the effects which such pieces produce, they are of no account: we despise them. But to advertise them on the Magazine, on which some of our names are inserted as editors, is making us the slanderers of ourselves.

In this light the public must consider us, or, at least, as tame simpletons, who, for the sake of a few pounds for our widows, can connive at the grossest insults on the whole denomination.

Eyre. The covers of the Magazine are the bookseller's. He has the perquisites of advertisements upon them; so that we have nothing to do with them. We dislike them as much as you do.

Fuller. The public make no distinction between the covers and the work itself. They suppose it all to pass under your inspection; and under your inspection it ought to pass.

They all agreed that this was an abuse that must be remedied. Various methods were proposed. To counteract the last scurrilous piece, from one Nash, addressed to Dr. Rippon, they agreed to review it in their next number. And all advertisements in future should be inspected by Eyre or Williams. We parted very amicably."

Christian Activity.

NOONDAY PRAYER MEETING.

THE congregation, or rather, perhaps, the christian portion of it which assembles in the Bloomsbury Chapel Mission Hall, in the early part of the year expressed a desire to have a series of prayer-meetings on some week-day *at noon*. The proposition seemed so wise and right that the Rev. G. W. M'Cree at once consented to conduct them. No time was lost, but, during April and June, some meetings of the kind were held and then suspended. In August they were resumed, and having again terminated, a brief description of them may prove interesting to our readers.

1. No bills were provided to announce the meetings which were held in the earlier part of the year, but a small printed notice was issued for the August gatherings. Here is a copy of it:—"Bloomsbury Chapel Mission Hall, Moor-street, Five Dials.—'As for me, I will call upon God; and the Lord shall save me. *Evening* and *morning*, and at *noon*, will I pray, and cry aloud: and He shall hear my voice.' —Psalm lv. 16, 17. A prayer-meeting will be held every Wednesday in August from 12 30 to 1 30. Come and stay just as long as you conveniently can. 'Pay thy vows unto the Most High.'—Psalm l. 14. 'Ask, and it shall be given you.'—Matthew vii. 7. 'God commandeth all men everywhere to repent.'—Acts xvii. 30. 'Believe on the Lord Jesus Christ, and thou shalt be saved.'"

2. The parish of St. Giles, in which the Mission Hall is situate, is inhabited by the working classes, and from them the congregation has been gathered. Some of the people leave work at twelve, some at one, and some at uncertain intervals between twelve and two. To meet every case was impossible, but from 12 30 to 1 30 was expected to suit the majority, and so it proved.

3. The rules laid down for the meeting were in substance as follows:—That strict punctuality in commencing and closing the meeting would be observed, whether one or twenty were present. That persons wishing to come in might do so at any time, and also leave at any time. That all hymns, reading of the scriptures, and prayers, or expositions, exhortations, and addresses, would be brief. That free prayer, that is prayer unsolicited by the president, would be permitted. And that a pause for silent prayer would take place at the end of each meeting, the doxology and benediction closing the service.

4. The meetings were always commenced with the hymn,

> "Come, my soul, thy suit prepare,
> Jesus loves to answer prayer;
> He Himself has bid thee pray,
> Therefore will not say thee nay.
>
> Thou art coming to a King,
> Large petitions with thee bring;
> For His grace and power are such,
> None can ever ask too much."

The meeting then took the following course:—Bible-reading, prayer, hymn, prayer, an exhortation, the reading of a brief tract, the recital of an impressive incident, a request for special prayer for some sick person or anxious inquirer, or public service, two prayers, hymn, silent prayer, and benediction. In one case a city missionary had allotted to him ten minutes to relate a short, striking conversion; and in another, a converted player told with great pathos and power the story of his faith in Christ.

5. Mr. M'Cree devoted about two hours every Wednesday morning to visiting the shops, schools, factories, and streets, round the hall, to invite persons to the meetings, and to arrange for the attendance of a sufficient number of devout men to engage in prayer. This prevented any lack of devotional help, and maintained an ample supply of earnest prayers.

6. All sorts of persons came:—porters, blacksmiths, hawkers, needlewomen, a French refugee, coopers, carmen, labourers, servants, tradesmen, teachers, homeless persons, little children, invalids, drunkards, fallen girls, city missionaries, a returned emigrant, a temperance lecturer, and a philanthropist from Manchester, were seen there.

7. The attendance fluctuated with the weather, the amount of employment, the character of the previous Sunday evening service, or the attractions in the streets. The meeting has been begun with two persons present, and ended by sixty-seven having come in during the hour. Once or twice the lower part of the hall has been well filled.

8. That the meetings were appreciated, and have greatly promoted the work of God, there can be no doubt. The last gatherings were the largest. All the other services have been made decidedly more solemn and edifying, and many have expressed their thankfulness for the noon-day hour of prayer.

9. The closing service was very touching; a large number attended, and the spirit of prayer was manifestly poured out. A special power seemed to attend the reading of Scripture, and the people evidently felt that its precious words were a fountain of life. Very sweetly, at the close, did they sing the favourite hymn commencing—

"I have a Father in the Promised Land."

And so the people parted, in search of the Heavenly Jerusalem and the Paradise of God.

Revivals and Awakenings.

FRUIT OF A LADY'S LABOURS.

THREE years ago one hundred and fifty men began to work in adjoining fields in digging for coprolite stones, and hearing much about them, seeing the results of their evil ways in this and the villages around, the great increase of drinking, changing the tone of habits of our young ploughmen, the demoralising of the young women, the breaking of God's holy day, I felt that something must be done. Should I write to the *Times*, and tell how ten and fifteen men were sleeping in cottages where there was only proper room for the family? Should I write to the clergyman or minister? for no man seemed burdened for the souls of these men. They sinned as they listed; they were the unoccupied of the agricultural villages, or the scum of towns: men who came here when unable to get work elsewhere. They came and went as they liked, getting into debt wherever they could, lost to every moral feeling.

Winter after winter experiments were made to get hold of them; prayer meetings, lectures, tea meetings, coffee room, reading school—but all seemed unavailing. Then meeting them as they left their work, and giving tracts; but all this would meet with jokes and wild hideous laughs, taking one a week or two to summon courage to face them again.

Oh, few know the deep exercise of soul many women have to endure in going out into the hedges and byways to proclaim that "yet there is room." Let me tell my sisters how I have had to hold by a gate to stay the beating of the heart, and get breath, while the silent cry went up for strength to go and minister unto these perishing ones, remembering how their souls might form gems for the diadem of our Saviour.

The way seemed not to open for further helping them, beyond procuring now and again an earnest address from some servant of the Lord. School-rooms, sheds, barns were tried, but just the few could be induced to attend. In the winter, by way of passing an hour, thirty or forty of them would drop into our meetings for prayer, but the night was ended at the public-house.

One day a violent thunder-storm forced the men to take shelter in a neighbouring barn; they sent for me by one of themselves, saying, "Would her come and read a bit to them?" To me it was the Macedonian cry I had long waited for. Soon in their midst, guess my joy when, giving them a choice of reading, they chose the scriptures. Since then many a hallowed opportunity have we had together; daily as the shrill whistle of their steam engine is heard, it is my

great privilege to go and take the gospel to those who used to insult and blaspheme at any approach of kindness or expressed desire over their souls' welfare.

Several of the worst have become converted, and orphans have been found out, backsliders discovered, and young converts urged to testify among their fellows.

One tells me that since he found the Lord he has much still to bear, "That he know'd he could'nt stand if he did not constantly, in the course of the day, kneel by his barrow and tipple himself right on to the Lord." One of the most unlearned and unlikely has found Jesus in hearing another tell the story of his prodigal life, and how the Lord found him and washed him in his blood, and made him a new creature.

Now reading to the men whilst they eat their dinners offers delightful opportunities of doing good, and the joy flowing out from following up continuously the same patient labour, is very profitable to one's own soul. The Gospel of John with its wondrous details riveted their attention, and discovered to me a desire to improve their gift of reading. This also was seen when tracts and leaflets were handed round; the desire to have "one like she'd read," showed how they longed to follow the words and improve their reading.

Many dear christians are exercised about how far the gift of the ministry belongs to woman, and if that passage bears upon our day, Acts ii. 17, 18. Sure we are that the loving Master has poured upon many of us women tact and patience, and it behoves us, like Mary, to sit at his feet, watching the blessed sunshine of his smile, and like the ministering Marys of old, those who were the last at the cross and the first at the sepulchre, to carry those *beams of love down* to the benighted and depraved, and with a woman's love win and woo the ignorant and the unlearned *to read for themselves* the glorious story of the cross.

Yes, beloved sisters in Jesus, England is needing her daughters to come forth to the perishing of self, in its love of dress, fashion, and vanity. Dark dens discovered by Bible-women are needing you on every hand; in benighted villages are hundreds of men and women who cannot read the blessed Book. We are to be apt to teach. One has only to visit a workhouse or jail, and this heathenish ignorance of the art of reading will make the hardest heart sigh that such things should be in an enlightened land. Go with me around scores of our agricultural villages, and it will be proved that God's word is neglected—no family altar—the aged villager a burden to himself; and yet this evil is being continued, and children are taken from school at eight and nine years of age. Then, to those of my own sex who have been by a kind providence permitted to offer a little spare time to the Lord, I say, "Let us emulate each other in this work of patience and love, instructing men and women to look more to reading the precious Scriptures, which are able to make them wise unto salvation. The Lord, as he sees us emptied of ourselves, will fill us with his Holy Spirit, and with power to utter words of warning, or of loving invitation to individual souls, making us the instruments of pointing them to 'Behold the Lamb of God.'"

Surely, then, the faithless fears manifested by some christians in their constant inquiries, "Where is revival work? What has it left?" would be stilled. The answer would be seen in every corner of our land.

We have much sympathy with those pious women who labour to diffuse the knowledge and blessings of the gospel among the destitute and degraded, especially of their own sex. Under certain peculiar circumstances, like those narrated above, they may be also useful to thoughtless or reckless men. But attempts in this direction require the exercise of much discretion as well as courage. We lately met with a lady in a railway train—was it the writer of the above?—who, distributing tracts to the passengers, attracted our notice; and who, on entering into conversation, related incidents of her labours similar to those in the narrative. We could not but wish her safety and success in her self-denying attempts to do good.

Narratives and Anecdotes.

DANIEL O'CONNELL ON NEGRO EMANCIPATION.

Some of the New York papers republish from the *Catholic Telegraph* of August 5th, the following letter from the late Daniel O'Connell to a committee of Cincinnati citizens, who rebuked him for his anti-slavery opinions. The document is said to have been concealed for twenty years by a well-known democrat:—

"*Corn Exchange Rooms, Dublin, October 11th*, 1843.

Gentlemen,—We have read, with the deepest affliction, not unmixed with some surprise and much indignation, your detailed and anxious vindication of the most hideous crime that has ever stained humanity—the slavery of men of colour in the United States of America. We are lost in utter amazement at the perversion of mind and depravity of heart which your address evinces. How can the generous, the charitable, the humane, the noble emotions of the Irish heart, have become extinct among you? How can your nature be so totally changed as that you should become the apologists and advocates of that execrable system which makes man the property of his fellow man—destroying the foundation of all moral and social virtues—condemns to ignorance, immorality, and irreligion, millions of our fellow creatures—renders the slave hopeless of relief, and perpetuates oppression by law; and in the name of what you call a constitution? It was not in Ireland you learned this cruelty. Your mothers were gentle, kind, and humane. Their bosoms overflowed with the honey of human charity. Your sisters are, probably, many of them, still among us, and participate in all that is good and benevolent in sentiment and action. How, then, can you become so depraved? How can your souls have become stained with a darkness blacker than the negro's skin. You say you have no pecuniary interests in negro slavery. Would that you had! for it might be some palliation of your crime; but, alas! you have inflicted upon us the horror of beholding you the volunteer advocates of despotism in its most frightful state—of slavery in its most loathsome and unrelenting form. We were, unhappily, prepared to expect some fearful exhibition of this description. There has been a testimony borne against the Irish, by birth or descent, in America, by a person fully informed as to the facts, and incapable of the slightest misrepresentation; a noble of nature more than of titled birth; a man gifted with the highest order of talent, and the most generous emotions of the heart—the great, the good Lord Morpeth—he who in the House of Commons boldly asserted the superior social morality of the poorer classes of the Irish over any other people—he, the best friend of any of the Saxon race that Ireland and the Irish ever knew—he, amid the congregated thousands at Exeter Hall, in London, mournfully, but firmly, denounced the Irish in America as being among the worst enemies of the negro slaves and other men of colour. It is, therefore, our solemn and sacred duty to warn you, in words already used, and much misunderstood by you—'to come out of her'—not thereby meaning to ask you to come out of America, but out of the councils of the iniquitous, and out of the congregation of the wicked, who consider man a chattel and a property, and liberty an inconvenience. Yes. We tell you to come out of such assemblages; but we did not and do not invite you to return to Ireland. The volunteer defenders of slavery, surrounded by one thousand crimes, would find neither sympathy nor support among native, uncontaminated Irishmen. Your advocacy of slavery is founded upon a gross error. You take for granted that man can be the property of his fellow-man. You speak in terms of indignation of those who would deprive white men of their 'property,' and thereby render themselves capable of supporting their families in affluence. You forget the other side of the picture. You have neither sorrow nor sympathy for the sufferings of

those who are iniquitously compelled to labour for the affluence of others; those who work without wages—who toil without recompence—who spend their lives in procuring for others the splendour and wealth in which they do not participate. You totally forget the sufferings of the wretched black men, who are deprived of their all without any compensation or redress. If you, yourselves, all of you—or if any one of you were without crime or offence committed by you handed over into perpetual slavery; if you were compelled to work from sunrise to sunset without wages, supplied only with such coarse food and raiment as would keep you in working order; if when your 'owner' fell into debt you were sold to pay his debts, not your own; if it were made a crime to teach you to read and to write; if you were liable to be separated, in the distribution of assets, from your wives and your children; if you (above all) were to fall into the hands of a brutal master—and you condescended to admit that there are some brutal masters in America—if, among all these circumstances, some friendly spirits of a more generous order were desirous to give liberty to you and your families—with what ineffable disgust would not you laugh to scorn those who should traduce the generous spirits who would relieve you, as you now, pseudo-Irishmen—shame upon you!—have traduced and vilified the abolitionists of North America. But you came forward with a justification, forsooth! You say that the constitution of America prohibits the abolition of slavery. Paltry and miserable subterfuge! The constitution in America is founded upon the declaration of independence. The declaration published to the world its glorious principles. That charter of your freedom contained these emphatic words:—'We hold these truths to be self-evident—that all men are created equal; that they are endowed by the Creator with certain inalienable rights; that amongst these are life, liberty, and pursuit of happiness;' and the conclusion of that address is in these words:—'For the support of this declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes, and our sacred honour.' There is American honour for you! There is a profane allusion to the adorable Creator. Recollect that the declaration does not limit the equality of man, or the rights to life and liberty, to the white, to the brown, or to the copper-coloured races. It includes all races. It excludes none. We do not deign to argue with you on the terms of the American constitution; and yet we cannot help asserting that in that constitution the word 'slavery' or 'slave' is not to be found. There are, indeed, the words, 'persons bound to labour;' but it is not said how bound. And a constitutional lawyer or judge, construing the American constitution with a reference to the Declaration of Independence, which is its basis, would not hesitate to decide that 'bound to labour' ought in a court of justice to mean 'bound by contract to labour,' and should not be held to imply 'forced or compelled to labour,' in the absence of all contract, and for the exclusive benefit of others. However, we repeat that we do not deign to argue this point with you, as we proclaim to the world our conviction that no constitutional law can create or sanction slavery. Slavery is repugnant to the first principles of society; but it is enough for us to say, as regards Americans, that it is utterly repugnant to that declaration of the equality of all men, and to the inalienable right of all men to life and liberty. To this declaration the free citizens of the United States have, in the persons of their ancestors, solemnly pledged their 'sacred honour.' We shall at once show you how that 'sacred honour' is basely violated, and also demonstrate how totally devoid of candour your address is, inasmuch as you rely on the constitution of the United States as precluding the abolition of slavery, while you totally omit all mention of one district which the constitutional law alleged by you does not reach. We mean the District of Columbia. In the District of Columbia there is no constitutional law to prevent Congress from totally abolishing slavery within that district. Your Capitol is there. The temple of American freedom is there—the hall of your republican representatives—the hall of your republican senators—the national

palace of your republican President are there; and slavery is there too, in its most revolting form. The slave trade is there—the most disgusting traffic in human beings is there; human flesh is bought and sold like swine in the pig market—aye, in your capital, your Washington! Yes. Let Americans be as proud as they please, this black spot is on their escutcheon. Even under the shade of the temple of their constitution the man of colour crawls a slave, and the tawny American stalks a tyrant. The cruelty of the slave principle rests not there; it goes much further. The poor and paltry privilege even of prayer is denied them; and you, even you, pseudo-Irishmen, are the advocates and vindicators of such a system! What! would you not at least insist that their groans should be heard? It is carried still further. Even the free-born white Americans are not allowed to petition upon any subject including the question of slavery, or at least no such petition can be read aloud or printed. And although the Congress is entitled to abolish slavery in Columbia, the door for petition, praying that abolition, is closed without the power of being opened. We really think that men who came from generous and warm-hearted Ireland should shrink into nonentity rather than become the advocates and defenders of the system of slavery. But we trust that the voice of indignant Ireland will scatter them, and prevent them from repeating such a crime. In another point of view your address is, if possible, more culpable. You state that before the abolitionists proclaimed their wish to have slavery abolished, several slaveholding States were preparing for the gradual emancipation of their negroes, and that humane individuals in other States were about to adopt similar measures. We utterly deny your assertion, and defy you to show any single instance of preparatory steps taken by any State for the emancipation of negroes before the abolition demand was raised. You violate truth in that assertion. There were no such preparations. It is a pure fiction, invented by slaveholders out of their unjust animosity to the abolitionists. It is said that the fear of abolition has rendered the slaveholders more strict, harsh, and cruel towards their wretched slaves, and that they would be more gentle and humane if they were not afraid of the abolitionists. We repeat that this is not true, and is merely an attempt to cast blame on those who would coalesce to put an end to negro slavery. It is in the same spirit that the criminal calumniates his prosecutor, and the felon reviles his accuser. It is, therefore, utterly untrue that the slaveholders have made the chains of the negro more heavy through any fear of abolition. Yet, if you tell the truth, if the fact be that the negro is made to suffer for the zeal of the abolitionists, if he is treated with increased cruelty by reason of the taunt of the friends of abolition, then indeed the slaveholders must be a truly Satanic race. Their conduct, according to you, is diabolical. The abolitionists commit an offence, and the unhappy negroes are punished. The abolitionists violate the law of property, and the penalty of their crime is imposed upon the negro. Can any thing be more repugnant to every idea of justice? Yet this is your statement. We, on the other hand, utterly deny the truth of your allegations; and where we find you calumniate the slaveholder, we become their advocates against your calumny. You calumniate everybody — slave abolitionists and slaveholders—framers of constitutions, makers of laws—everybody. The slaveholders are not favourites of ours, but we will do them justice, and will not permit you to impute an impossible crime to them. You tell us, with an air of triumph, that public opinion, in your country, is the great lawgiver. If it be so, how much does it enhance the guilt of your conduct, that you seek to turn public opinion against the slave and in favour of the slaveholder: that you laud the master as generous and humane, and disparage as much as you can the unhappy slave, instead of influencing, as Irishmen ought to do, the public mind in favour of the oppressed! You carry your exaggerations to a ludicrous pitch, denoting your utter ignorance of the history of the human race. You say that 'the negro is really inferior as a race; that slavery has stamped its debasing

influence upon the African; that between him and the white—almost a century would be required to elevate the character of the one and to destroy the antipathies of the other.' You add—we use your own words—'The very odour of the negro is almost insufferable to the white; and, however much humanity may lament it, we make no rash declaration when we say the two races cannot exist together on equal terms under our "government and our institutions."' We quote this paragraph at full length, because it is replete with your mischievous errors and guilty mode of thinking. In the first place, as to the odour of the negroes, we are quite aware that they have not as yet come to use much of the otto of roses or eau de Cologne. But we implore of your fastidiousness to recollect that multitudes of the children of white men have negro women for their mothers; and that our British travellers complain in loud and bitter terms of the overpowering stench of stale tobacco spittle as the prevailing 'odour' among the native free Americans. It would be, perhaps, better to check this nasal sensibility on both sides, on the part of the whites as well as the blacks. But it is indeed deplorable that you should use a ludicrous assertion of that description as one of the inducements to prevent the abolition of slavery. The negroes would certainly smell at least as sweet when free as they now do being slaves. Your important allegation is, that negroes are naturally an inferior race. That is a totally gratuitous assertion upon your part. In America you can have no opportunity of seeing the negro educated. On the contrary, in most of your States it is a crime—sacred Heaven!—a crime to educate even a free negro! How, then, can you judge of the negro race, when you see them despised and condemned by the educated classes—reviled and looked down upon as inferior? The negro race has, naturally, some of the finest qualities. They are naturally gentle, generous, humane, and very grateful for kindness. They are as brave and as fearless as any other of the race of human beings; but the blessings of education are kept from them, and they are judged of, not as they would be with proper cultivation, but as they are rendered by cruel and debasing oppression. It is as old as the days of Homer, who truly asserts that the day which sees a man a slave takes away half his worth. Slavery actually brutalises human beings. It is about sixty years ago when one of the Sheiks, not far south of Fez, in Morocco, who was in the habit of accumulating white slaves, upon being strongly remonstrated with by a European Power, gave for his reply that by his own experience he found it quite manifest that white men were of an inferior race, intended by nature for slaves, and he produced his own brutalised white slaves to illustrate the truth of his assertion. And the case of an American with a historic name—John Adams—is quite familiar. Some twenty-five years ago—not more—John Adams was the sole survivor of an American crew wrecked on the African coast. He was taken into the interior as the slave of an Arab chief. He was only for three years a slave, and the English and American consuls, having been informed of a white man's slavery, claimed him and obtained his liberation. In the short space of three years he had become completely brutalised. He had completely forgotten the English language, without having acquired the native tongue. He spoke a kind of gabble as unintellectual as the dialects of most of your negro slaves; and many months elapsed before he recovered his former habits and ideas. It is also a curious fact, as connected with America, that the children of the Anglo-Saxon race, and of other Europeans born in America, were for many years considered as a degraded and inferior class. Indeed, it was admitted, as if it were an axiom, that the native born American was in nothing equal to his European progenitor; and so far from the fact being disputed, many philosophic dissertations were published endeavouring to account for the alleged debasement. The only doubt was about the cause of it. 'Nobody doubted,' to use your own words, 'that the native-born Americans were really an inferior race.' Nobody dares to say so now, and nobody thinks it. Let it then be recollected that you have never yet seen the negro educated. An English traveller through Brazil, some few years ago, mentions having known a

negro who was a priest, and who was a learned, pious, and exemplary man in his sacerdotal functions. We have been lately informed of two negroes being educated at the Propaganda and ordained priests—both having distinguished themselves in their scientific and theological course. The French papers say that one of them celebrated mass and delivered a short but able sermon before Louis Phillippe. It is believed they have gone out with the Right Rev. Dr. Baron on the African mission. We repeat, therefore, that to judge properly of the negro, you should see him educated and treated with the respect due to a fellow-creature—uninsulted by the filthy aristocracy of the skin, and untarnished to the eye of the white by any associations connected with the state of slavery."

[The remainder of this faithful and eloquent appeal will be continued in our next.]

Baptisms.

FOREIGN.

CANADA.—*Grande Ligne Mission.*—Brother Williams of St. Pié, Roxton and Granby, writes:—"The baptism of four converts about a month since was witnessed by a large crowd of people, among whom were many Roman Catholics, whose attentive and respectful deportment indicated the power of truth, and several were affected to tears even among the Romanists, as they heard from the lips of the candidates (all formerly Roman Catholics), words of humble confession and earnest exhortation, previous to their baptism. M. L., one of the candidates, is the father of a large family, and a man of excellent character, and more than ordinary intelligence. He was formerly a strong Roman Catholic, as are all his brothers at the present time, but a brief stay in the United States somewhat loosened the shackles of Popery; still on his return to Canada a few years ago, he was warmly and sincerely attached to his church, though somewhat less bigotted than formerly. What contributed much to open his eyes to the iniquity of the Romish system was an act of malice and bigotry transacted in this neighbourhood, which deprived the Protestants of this place of their house of worship. It was destroyed by fire, the act of an incendiary. Being cognizant of facts which strongly implicated a prominent individual in the vicinity, he was willing to give his testimony to that effect when called upon in court to do so. On account of his unwillingness to perjure himself to shield a co-religionist he suffered a severe loss. All his out-dwellings were set fire to and entirely consumed, shortly after giving this evidence favourable to protestant interests. This opened his eyes to the religious system which absolves those who perpetuate it as zealous members of the church. He began to read the gospel and follow our meetings. He made rapid progress in the knowledge of the truth, and soon became willing to suffer for truth's sake. . . . He and his wife were baptized on the same occasion. A few simple words from him, asking forgiveness of all whom he might have offended or wronged, seemed to break many hearts." Such cases awaken the hope that a work is going on in our land unobserved by us, of which no statistics are or can be given, but which, notwithstanding, is leading surely and gently many souls to Jesus, for the Bible is now in many Canadian homes.

INDIA.—*American Freewill Baptist Mission.*—We have raised our banner at Midnapore in the organization of a church. Our numerical strength is small—only three at the commencement, but at the organization Rama, a nominal christian, asked for baptism. All being satisfied in regard to his piety, on sabbath morning we repaired to a large tank in our neighbourhood, and there I had the pleasure of baptizing him in the name of Jesus. This, so far as I am aware, is the first baptism of a convert from heathenism that has ever been known at Midnapore. May it speedily be followed by others, and the little church now formed ere long become strong and influential. Rama is a man of prayer, faithful and devoted. The influence that his peculiar talents give him is faithfully consecrated to God. He is not backward in speaking for Christ among the unbe-

lievers. Immediately after his baptism a young man offered himself as a candidate, and I hope will soon come forward. So God is blessing us at the commencement of our labours here. The mission press is in operation. We have recently procured a font of Bengalee types, and two of our young men are already making good progress in learning the art of printing. Thus far I have been able to provide for their support from my own means, but they will soon deserve more than my small means can supply, yet I trust we shall secure patronage here sufficient to support the establishment.

Poonah.—Six persons have been baptized since the commencement of the year. The native brethren have, at their own request, been formed into a separate native baptist church, the first formed in the Presidency of Bombay. Sudoba will act as their pastor.

AUSTRALIA. — *Pleasant Creek.* — On Lord's-day morning, May 17, three friends were baptized upon a profession of their faith in Christ, by Mr. Davis. In the afternoon of the day, Mr. Davis opened his house for service, and after a sermon from Acts ii. 47, administered the ordinance of the Lord's supper, in the celebration of which eighteen friends united. We may here mention that our friends in this district purpose erecting a chapel and uniting in church fellowship.

Melbourne, Collins Street.—On Lord's-day evening, June 28, five friends were baptized on a profession of repentance towards God and faith in the Lord Jesus, after a discourse by the Rev. Jas. Taylor, pastor of the church, from John xx. 26 to 29 verses. The chapel was densely crowded by a most attentive congregation.

Adelaide, Flinders Street.—On Lord's-day evening, June 7, five candidates were baptized on a profession of their faith in Christ. One of these was far advanced in years, his head being whitened with age. In his last days he has found peace in believing. Previous to the administration of the ordinance Mr. Mead, the pastor of the church, preached an appropriate discourse from Matt. iii. 15, "Then he suffered him." The large chapel was comfortably filled, and the whole service deeply solemn.

Adelaide. Lefevre Terrace. — On Wednesday, May 27, the ordinance of baptism was administered. Mr. Hannay, of Angaston, preached from Matthew xxviii. 19; and Mr. G. Stonehouse, pastor of the church, baptized the candidates. The whole service was deeply solemn and impressive.

DOMESTIC.

CHAPMANSLADE, *Wilts.* — Believing that many of the readers of your *Reporter* will be glad to hear of the prosperity and increase of Christ's kingdom, we beg to state that the Lord has smiled upon us again, and let some mercy drops fall upon this little corner of his Zion, so that we can say, "the Lord has done great things for us, whereof we are glad." We could not have thought it, but the Lord himself had promised that he would in answer to prayer, so pour his Spirit upon us that the wilderness should be a fruitful field. May 15, was a day long to be remembered by us, when twelve believers in Jesus, five men and seven women, some young, others of grey hairs, were baptized by brother Parsons of Warminster; and on the same day eleven of them were added to the church, and the other will join a church in London. Our invitation to every one who fears God is, "Come thou with us, and we will do thee good." Some are hearing and saying, "We will go with you, for God is with you." You may hear from us again soon, for we continue in prayer and supplication to God that we may be kept by the power of an endless life, through Jesus Christ, to whom be glory for ever!

SUTTON IN ASHFIELD, *Notts.* — The Lord continues to bless us with additions, of such, we hope, as are saved and will be saved. On June 28, we baptized six disciples of Jesus, two of whom were scholars in our sabbath school. July 26, five more thus followed the example of their Lord and Saviour. One of these was a teacher and one a scholar. Sept. 6, nine more entered the watery grave of the Redeemer to be buried with him, and raised up with him to walk in newness of life. Four of these also were scholars, and one was a teacher. One of the scholars was the fourth granddaughter of one of our aged members, and the fourth child of the same parents who has thus publicly put on Christ by baptism. United in the same church on earth, we hope they will be faithful unto death, and so all meet in heaven at last. But in this case, as in some others we have known, these children have reversed

what ought to be the natural and scriptural order, by setting an example to their own parents. Surely those parents will no longer stand by and see their children walking in the way to heaven, and not enter it themselves! J. E.

Burton-on-Trent.—Our pastor, Mr. Kenney, baptized four young friends on Lord's-day, Sept. 13. Two of these were senior scholars in the sabbath school, which, we are thankful to say, has lately afforded us several tokens of its usefulness. Our beloved pastor's ministrations have also been greatly blessed in conversions, for which, and our increasing congregations, we desire to be thankful. We have several others who are anxiously seeking their souls welfare. J. E.

Birmingham. — *General Baptists.*—After a discourse by Mr. Harrison on the "one baptism," five believers were baptized on the last sabbath in July. Two of these friends had been members of an Independent church, but were convinced that the immersion of believers on a voluntary profession of faith in Christ, was the one baptism of the Scriptures. These friends were added to the church on the following Lord's-day.

Ogden, *near Rochdale.*—On Lord's-day, Aug. 9, our pastor, Mr. Nuttall, baptized two believers from our branch school and preaching room at Durn Littleborough on a profession of their faith in Christ; also, at the same time, one from our own place at Ogden. And, on the 30th of August, two more friends from our branch station were buried with Christ in baptism. T. B.

Glasgow, *North Frederick Street.*—On the last Lord's-day in August, after a sermon from, "All that the Lord speaketh, that I must do," Mr T. W. Medhurst immersed three believers in Jesus. In the afternoon of "the same day," six baptized believers received the right hand of fellowship, and were admitted to the membership of the church.

Heywood, *Lancashire.*—Mr. Dunckley baptized two disciples of the Saviour on the second sabbath in August. One was a young man, a teacher in our sabbath school, and the other an aged friend in her 75th year.

Isleham.—Mr. Mee, the pastor of the General Baptist church, baptized six candidates on the first sabbath-day in August. These were added to the fellowship of the church.

Torrington, *Devon.*—After a sermon by our pastor, four friends were baptized on Lord's-day, Sept. 6, making twenty-two during the last two months. Many more are waiting. "Brethren, pray for us." We have a large population of poor, and tracts or little books will be thankfully received by the Rev. W. Jeffery for general distribution.

Chatham. — On the first sabbath morning in September, Mr. Lewis baptized three candidates, two of whom were received into fellowship at the Lord's table on the evening of the same day. The third, residing at a distance, was prevented from attending the evening service.

Ashby-de-la-Zouch. — Twelve believers in the Lord Jesus were baptized here on the last sabbath in June; ten other friends were baptized earlier in the season. The congregations in the new place of worship justify the erection of this more commodious and convenient edifice.

Wolston, *near Coventry.* — Three males and one female were baptized by our pastor, Mr. Low, on Lord's-day morning, July 5. Three of them were admitted to church fellowship in the afternoon of the same day. J. M.

Earby-in-Craven, *Yorkshire.* — Six believers were baptized on a profession of their faith in Christ, by Mr. Osborne, Sept. 20, and the same day were publicly received into the church. Others are inquiring.

Walsall.—Fifteen candidates were baptized by Mr. Lees on the last sabbath in July. May they all walk worthy of the gospel of Christ!

WALES.

Evenjobb, Radnorshire.—We had an interesting service on Lord's-day, Aug. 23rd, when the sacred rite of believers' baptism was administered to two candidates, by Mr. G. Phillips. One had been a member of the Calvinistic Methodists. Previous to the administration, the minister preached a sermon to an attentive audience, from "Remove not the ancient landmark which thy fathers have set." Adapting the words, he referred—1. To the doctrines and precepts of the Bible as landmarks. 2. That those landmarks were not to be removed by us, but to be maintained in all their original purity and extent. 3. The reasons why those landmarks should not be

removed. Firstly, Because they could not be improved. Secondly, Because ancient and founded in truth. Thirdly, Because they are divine in their origin. Hence, Who will dare extend or contract the boundary marked out by heaven?

Llanelly, Carmarthenshire. — *Zion.*— On sabbath morning, Aug. 23, we had the pleasure of witnessing the ordinance of believers' baptism administered, when ten followers of the Lamb thus professed their faith in his name for salvation and eternal life. We are thankful to God for this addition, and we sincerely hope they will all remain faithful unto the end. Nine were also baptized in May, June, and July. Mr. Morgan, of Llcurwg, has also baptised twenty-seven since January last. Our anniversary services on Sept. 5 and 6, produced £127. R. J.

Baptism Facts and Anecdotes.

A Curious Fancy.—Dr. Guthrie, writing on the character of the Pharisees, relates a curious fact, and gives it an equally curious application:—"Baron Humboldt mentions a remarkable custom of some of the native tribes of America—one that would have carried our thoughts homeward as much as a daisy springing from the sod of their prairies, or a lark singing in Indian skies. Some time after a child is born, a font full of water is brought into the tent, and a fire kindled on its floor. The babe is then taken from its mother's arms, not to be burned or drowned, but plunged overhead into the water and swung rapidly through the flames. In this custom, which is practised on all their children, we see a rude baptismal rite: nor is it possible to read of it, and still less were it possible to see this ceremony, without recalling the words of John—'He shall baptize you with the Holy Ghost and with *fire*;' and those of Christ himself—'Except a man be born of *water* and of the Spirit, he cannot enter into the kingdom of God.' As I have seen an insect that may have fluttered among the flowers of Eden, or perished amidst the waters of the flood, embalmed in amber, in this custom we seem to see, embalmed in tradition, a fragment of patriarchal piety, and of the divine truths which man knew when the ancestors of these Indians—perhaps the world's earliest emigrants—left the cradle of mankind. It is a symbolical confession of human depravity, and of the necessity that the soul should be purified as by fire and water from inborn corruption; and to witness this remarkable rite among these distant heathen could hardly fail to transport us on the wings of fancy to the old church at home, where a father was holding up his babe for baptism, or the voices of the great congregation were singing to some familiar, plaintive tune,

> Behold I in iniquity
> Was formed the womb within,
> My mother also me conceived
> In guiltiness and sin.

How strange to turn to the Pharisees, and find them, with the Word of God in their hands, apparently more ignorant than those painted savages."

Regeneration in Baptism.—The *Methodist Recorder*, writing on the revision of the Book of Common Prayer, observes:—"It is notorious that great numbers of the clergy do not interpret the Baptismal Service in strict accordance with the grammatical construction of the words. At the font they declare 'this child to be regenerate,' and in the pulpit they explain regeneration as an entirely different and subsequent operation to that performed in baptism. This expedient is generally adopted by the Evangelical clergy, and is known as the 'charitable hypothesis.' But, as we have suggested, when applied to the interpretation of the Baptismal Service, it involves nothing less than an obvious violation of the most indispensable rules of grammar and logic; and it consists in the admission of a *non-natural* in the place of the *natural* interpretation of the proposition. As to the *natural* sense of the declaration—'this child is regenerate'—there can surely be but one opinion. We shall search in vain for any rule of logical or grammatical hermeneutics, to justify the assumption that by such an expression room is left for doubt or contingency. The assertion of the

infant's regeneracy is absolute, positive, and unconditional. In the controversy respecting this much-vexed subject, the true nature of the argument is often strangely overlooked. It is a question not of things, but of words. The point to be ascertained is not whether a 'charitable' hope may reasonably be entertained, but whether such hope is properly expressed by the phraseology employed in the service. What can the judgment of the most charitable expectation have to do with a case where nothing but the most absolute certainty can justify the phraseology employed—a phraseology, be it observed, which pervades not the baptismal offices alone, but likewise their two important adjuncts—the Catechism and the Confirmation Service." Yes: and moreover, the mode now adopted nearly universally, is not by dipping or pouring, as directed in the book, but by sprinkling; and in this unwarranted deviation the Methodists follow their example.

Popish Baptisms.—The *British Standard* laments the spread of popery in protesting Scotland. "Even Aberdeen, once so renowned for men of hard heads, strong hearts, clear and sound protestantism, is having its cathedral, with all the papal apparatus therewith connected. It is stated, on authority which seems correct, that about one-third of the entire baptisms of the city are by Romish hands. The fact is astounding, and all but incredible. Baptism may seem to the less reflecting a harmless operation even by popish hands, but it is much otherwise. To rule the mother is to possess the child, and they who hold the infant will hold the man. This is the seed-time; the harvest will come in due season. When a fourth of the population have become papal, then the eyes of the remaining protestants will be opened—but opened too late—to their perilous condition. A fourth will soon ascend to half, and in two or three generations the Vatican will dispute the palm with the General Assembly." We do not fully share in these alarming apprehensions. We have confidence in the power of divine truth. Let those tremble who imitate the papists in sprinkling unconscious babes, calling that christian baptism. How is it that our old friend Dr. Campbell cannot see that such a custom is directly contrary to that voluntary profession which the gospel requires. Moreover, infant sprinkling is practically useless among both Methodists and Independents, who, like the baptists, require evidence of heart conversion for fellowship.

Congregational Baptisms in America.—As a contrast to the above, we select the following paragraph from the *Christian Secretary*:—"We congratulate the Congregational churches of Connecticut upon their increasing disuse of the rite of infant baptism, so called. From an examination of the last Minutes of the fifteen Congregational Associations of the State, it appears, as summed up by a correspondent of the *Watchman and Reflector*, that the average number of infants sprinkled within the year is but two apiece for all the churches. And yet he thinks that 'at no time since their formation were these churches so truly evangelical as they are now.' We may add to this, that we have heard of quite a number of persons immersed by Congregational ministers in different parts of the State within a few weeks past. May the Lord give these churches large progress in this line of things."

Sabbath Schools and Education.

TEMPER IN TEACHING.

Few persons seem to have proper apprehensions of the sacredness which attaches to the instruction of youth. Hence many of the neglects, and many of the errors of teachers; and hence, consequently, many of the mishaps and misfortunes of pupils.

You have, I will suppose, under your tuition a little boy, eight or nine years of age. It is a most interesting period of life, and the charge is one of the most momentous nature. I can conceive of few employments more delightful than the training of such a child, and there is certainly none which is more responsible. Every touch you give makes its mark, as the fingers on a mass of ductile wax. You can scarcely say, or do, or omit anything, without contributing, in some way

or other, to form the character of your pupil. He finds an example for good or evil, in everything about you. Can a parent then, or a teacher, be too careful in studying every act, word, and gesture, when engaged in an experiment of which the results are so momentous?

Let me direct attention to a single particular, in which we are all apt to go wrong: I mean the temper which we manifest in the company of our pupils. Almost every child has some trait which tries the temper of the teacher. He is stubborn, or forgetful, idle, or hasty; these are great faults, but that of the teacher who loses his temper is greater. Patience is a virtue which is especially demanded in the work of instruction; for this reason, above others, that all impatience on the teacher's part disturbs in a high degree the process of communicating moral truth. If the teacher grow warm, especially if he use reproachful words, the child will suffer great pain. If this be often repeated an association will be formed in the mind of the child, which may render the particular topic of instruction hateful for life. I would mention, if it were proper, a very striking instance of this. When the child is scolded, or boxed, or laughed at, a scar is sometimes left in his memory; and to my mind, this is a very serious thing. We are dealing with a material more precious than the diamond, and more lasting than the sun. We are forming the tablet, on which may be one day impressed the image of the glorious God. We are handling that which is delicate as the rose-leaf, yielding as clay, and yet more mighty, when trained, than all engines of power. We are conversing with those whose angels do always behold the face of God. Let us treat them with sacred awe. Let no word or tone betray anything sinful for them to imitate. Remember the words of the Roman: *Reverentia magna debetur pueris*—great reverence is due to the young. Remember the higher words of Christ; "Take heed lest ye offend (or cause to stumble) one of these little ones."

I am persuaded that much of our instruction goes for nothing, just for want of temper. The motto of the teacher should be, Love is Power. A loving teacher will communicate twice as much as another. And this gentleness is compatible with a high measure of authority. There are some who never rebuke a child, even for a slight breach of decorum, but in the language and tone of bitter sneer and sarcasm. This is like burning the tendrils with a red-hot iron. It is an unlovely weapon with any age; but when applied to shrinking, sensitive childhood, it is barbarous and cruel.

To make a child angry during his lesson is to give him his food scalding hot. Let the operation be repeated a hundred times, and he will contract a dislike for the teacher and his teachings. Every unkind feeling thus engendered in his little bosom will go a certain length towards fixing an evil habit upon him. From such causes human character receives its bent. And oh, how much holier a race would grow up around us, if in all our dealings with little ones, we bore in mind that the christain love of our hearts should be operative, even in our earliest and slightest teaching.

Religious Tracts.

AMERICA—THE SOLDIERS AND SAILORS.

The hearts of all Christian men, on on both sides of the Atlantic, have been rejoiced during the past year, to find that the operations of the benevolent agencies which the charity of our American Churches has instituted, have suffered less diminution than was dreaded by their ardent friends. In fact, while there has been an unavoidable curtailment in some directions, it is gratifying to notice that the very necessities of the great conflict in which our country is at present engaged, have elicited the manifestation of greater Christian activity in other and more novel paths of usefulness. Last year our Bible, Tract, and other religious Societies were appalled by the prospect of a year of unprecedented financial complications; but so far were these fears from being realized, that many of them reached its close with larger resources than they possessed at its beginning. The sales of the Presbyterian Board

of Publication have been increased by several thousand dollars over those of the year 1861-9, and its receipts for colportage are also in advance of those of that year. But the most cheering fact is one contained in a paragraph which I extract from the organ of the board:—

"The great work of the past year has been found among the soldiers and sailors. Since this war began, probably *half a million* of men in the various armies, and on shipboard, in camps and hospitals, our own men and Confederate prisoners, have received, through the agency of this Board, the invitation to salvation through Jesus Christ. Hundreds of chaplains, pious officers and others, have been acting as voluntary distributors of our books and tracts, and we have had manifold reason to thank God for the attending and converting influences of His Holy Spirit. Although not so in a pecuniary point of view at all, yet if we were asked which has been the *best year* of the Board's history so far, in regard to usefulness, we would not hesitate to say the year 1862-3."

This testimony is certainly very encouraging, and gives us a glimpse of the "silver lining" of the black cloud which has so long overcast the sky of our country. And besides the good which has, we may confidently hope, been accomplished by the organisations employed in the distribution of good moral and religious books among our soldiers and sailors, much more has doubtless been effected by private individuals. The great curse of our army has been the large amount of unoccupied time, and the consequent temptation to which the soldier is subjected to indulge in low and profane conversation, in gambling, and other immoral practices. To endeavour, in part at least, to supply the lack of suitable reading for the soldiers during their unemployed hours, great numbers of copies of religious newspapers have been and are weekly sent, chiefly to the chaplains or pious officers of regiments, who gladly consent to act as distributing agents. The journals, with praiseworthy liberality, have uniformly seconded these efforts, by reducing very considerably the price of the packages thus despatched. It is the constant testimony of those to whom such publications are entrusted, that they are accepted with the utmost eagerness by all to whom they are proffered, and that they are not only read by them, but circulated, by exchange, throughout the entire camp. In this way Roman Catholics and professed unbelievers in Christianity, read with no hesitation productions which at home they would absolutely have refused. I see also that the American Temperance Union has circulated 800,000 tracts on the evil of drunkenness, since the commencement of our national struggle, among our soldiers in camp.

Intelligence.

BAPTIST.

FOREIGN.

AUSTRALIA.—*White Hills, Sandhurst.*—On Tuesday, June 2, the foundation stone of a new chapel for the use of the church and congregation under the pastorate of Mr. Renney, was laid by Mr. McIntyre, Chairman of the Municipality. Mr. Renney presented to Mr. McIntyre a handsome silver trowel and a solid red gum mallet. Mr. McIntyre expressed his warm acknowledgment for the presentation, and then proceeded to lay the stone, assisted by the architect. He said, that it was a source of sincere pleasure to him that his maiden attempt at foundation stone laying should be in laying one for a building which was to be devoted to the worship of their God and Redeemer. He then highly complimented the activity and christian zeal of the baptists resident in the White Hills portion of the district. Their efforts were highly praiseworthy, and their success creditable. In 1859 they only numbered twelve, since which time they had been gradually gaining strength, and now they had a congregation of between eighty to one hundred. He concluded by trusting that the efforts of the baptists in that neighbourhood to raise a house to God would be crowned with success, and he also trusted that every other sect of the christian church in the district would lend a kind and helping hand; and of this he entertained no doubt whatever.

Castlemaine.—The anniversary of this church was held on Lord's-day, June 14. Two sermons were preached by Mr. I. New, of Melbourne, to attentive and crowded congregations. On the Tuesday following, Mr. Jas. Taylor, of Melbourne, preached. The annual social meeting was held on Wednesday evening—Mr. Jas. Smith, the pastor, in the chair. From Mr. Smith's report it appeared that during the past year fifteen members had been added to the church, seven by baptism; the total number of members being seventy-three. The income of the church during the year was £748 3s. 3d.; the expenditure, £747 16s. 7d. The approaching departure of Mr. Smith for India, and the need of the church looking simply for divine guidance, formed the principal topics of the evening. The proceeds of the services were £87 14s. 2d.

Emerald Hill.—On Lord's-day, June 21, the church and congregation under the pastoral care of Mr. W. Potter, entered upon the possession of their new chapel, formerly occupied by the United Presbyterians. Sermons were preached by D. Rees, I. New (baptists), and D. MacDonald (Presbyterian). The congregations were large throughout the day. On the following Tuesday evening, Mr. New delivered a lecture on "The Fall of Jerusalem." On Lord's-day, June 28, the services were conducted by James Harcourt (Wesleyan), Jas. Taylor (baptist), and W. Potter, the pastor of the church. We congratulate our friends on having obtained so neat and commodious a place of assembly, and earnestly pray that the blessing of the Head of the church may be richly vouchsafed to them.

Tarnagulla.—On Lord's-day, April 26, the anniversary services in connexion with the church in this place were celebrated. Mr. James Smith, of Castlemaine, preached two sermons, and a public tea meeting was held on Tuesday. Mr. Tranter, the pastor, presided. Since the purchase of the chapel, upwards of £250 had been raised towards the liquidation of the debt, and twenty-two persons added in church fellowship, and there was every reason to rejoice that the Lord was with them, blessing the labours of the pastor. On Wednesday, Mr. Smith delivered a lecture in the same place, on the rise and fall of Delhi. All the services were well attended, and evidently excited great interest. The sum realized exceeded £90.

Adelaide.—On Tuesday, May 26, a meeting was held in the vestry of Lefevre Terrace chapel, to deliberate upon the propriety of complying with a very generally expressed desire from the churches that a Baptist Association should be formed in South Australia, when it was unanimously resolved,—"That an association be now formed, to be called the South Australian Baptist Association." A series of resolutions were then put to the meeting, embracing the objects of the association. The first public meeting of the association is to be held in October, at Lefevre Terrace chapel, and Mr. J. Hannay is to deliver the inaugural address.

Sydney, Bathurst Street.—On Monday evening, June 1, on the invitation of the ladies of the congregation, a tea meeting of the members and friends was held, to commemorate the fiftieth birthday of their pastor, Mr. James Voller. After tea, Mr. J. M. Ildridge, one of the deacons, took the chair, and Mr. Etherington, on behalf of the ladies, read an address, and presented Mr. V. with a handsome gold watch. Mr. V. expressed his warmest thanks, and Mr. Wilson, of Brisbane, delivered an animated address.

Melbourne, Collins Street.—On Thursday evening, June 4, the annual tea meeting of the pastor's Bible Class was held in the Lecture Hall. The attendance was very large, the large room being inconveniently crowded. After spending three hours together in a most delightful and pleasant manner, the young people separated after devotional services, conducted by the pastor. The Bible class has been in existence nearly six years, and upwards of fifty of the attendants during this period have been added to the fellowship of the church. The average attendance at present is one hundred.

AMERICA—*Philadelphia.*—While the invading army of Lee was marching on the city, the baptists raised every dollar of the money necessary to erect a Bethel, and commenced the work. The war has not hindered the completion of several elegant houses of worship in this city, which stand as monuments of the zeal of christians in a time of great national sorrow. Within sight of where I now sit rise the tall spires of two baptist churches, each costing about 50,000 dollars, one of which was dedicated a few weeks ago, and the other is nearly completed. We rejoice that the war has not hindered the building of temples for the worship of God. Never was so much money raised in this country for the spread of the gospel as is being raised at the present time. This is a cheering fact, and one that calls for devout gratitude.

JUBILEE OF THE JAMAICA MISSION.—It is proposed to celebrate this event next year, as on Feb. 23, 1814, the Rev. John Rowe landed at Montego Bay as the first baptist missionary to the island.